

# Britannia Rediviva,

OR

## A GRATVLATORY SERMON

For His MAJESTIES safe Ar-  
rival and happy Restitution to the exercise  
of His Royall GOVERNMENT.

Preached, at the desire of the Ma-  
gistrats and Councell of ABERDENE, on the  
*XIX of June*, which they had de-  
signed to be a day of Solemne Rejoy-  
cing within the Cittie, for the Mercy above  
mentioned,

By JOHN MENZEIS, Professor of Divinity: and Preach-  
er of the Gospell in ABERDENE.

Psal. 118. This is the day which the LORD hath made.  
Wee will rejoice and be glad in it.

TERTULL. ad Scapulam. Colimus IMPERATORBM  
sic, quomodo et nobis licet, et ipsi expedit, ut hominem  
a DEO secundum, et quicquid est a DEO consecra-  
tum, et solo DEO minorem. Hoc et ipse volebat. Si  
omnibus major est, dum solo vero DEO minor est.

ABERDENE,  
Printed by James Brown, Ann. 1660.

MEMOIRS  
OF  
THE  
AMERICAN  
ACADEMY  
IN  
PARIS

Unto  
The Right Honourable,  
**JOHN JAFFRAY** L. Provost.

*Patrick Moir*

*Gilbert Gray*

*Alexander Alexander*

*Gilbert Molyfone*

} bailies.

*Thomas Mercer* Dean of Gild.

*Thomas Mitchell* Thesaurer:

And to the rest of the Honourable COUN-  
CELL of the City of Aberdene

Right Honourable,

**U**pon your call and invitation, this Sermon was preached, and now your command hath drawen it to the preffe. I cannot but observe a Divine over-ruling Providence, that though I have been often solicited, to publish other Papers, both casuistique and Polemique, yet my first appearance in print, (ifever there shall be a next,) must needs be on such a Royall Theame. I account it my mercy, that the Lord hath honoured me, not only by the vocall delivery of this ensuing discourse, to excite our hearers unto, but now also by the printing thereof, to be (though the weavest, yet) among the Standing Remembrancers, of these two great duties, to which the LORD is signally calling these Nations, viz. Thankfulnes to the Most High God, for the late wunderfull deliverance of Britaine & Ireland; and (which is the root of the former) genuine Christian Loyalty to our GRACIOUS SOVERAIGN, whom the Lord hath with an out-stretched arme reposessed with his due rights.

Loyaltie was the glory of the Primitive Christians, Confessours & Martyrs, both under the heathen Persecutions in the first three centuries, & afterwards under Heretical Emperours: as CONSTAN-

THE HISTORY OF THE CHURCH

TIUS, VALENS, VALENTINIAN the younger, Arians: ANASTASIUS, an EUTYCHAN: HERACLIUS, a Monothelite: yea under JULIAN himself who from Christianity did shamefully apostatise, to grosse Heathenisme. Did not the body of JULIANS Army consist of Christians? did they not in evidence hereof, instantly upon the death of JULIAN, proclaimme IOVINIAN, a zealous Christian, EMPEROUR? When IOVINIAN, fearing lest the Army had been leavened with Heathenism, declyned the Empyre, protesting that he would not be an Emperour to Heathens; Did they not all with one voice, (as witnesseth SOCRATES hist. Eccles. lib. 3. cap. 19. & Theod. hist. Eccles. lib. 4. cap. 1.) profess themselves Christians, some from the dayes of CONSTANTINE, Others from the dayes of CONSTANTIUS? Lo a Christian Army, which retained their allegiance under the worst of Princes, under that Heathenish Apostate JULIAN, whom NAZIANZEN Orat. 1. adversus JULIAN. affirmes to have been more pernicious, in his Contrivances against the Church, then either DIOCLESIAN, or MAXIMINUS. In the Army of VALENS an Arrian Emperor and bloody Persecutor, were not many of his commanders both found in the faith and precious godly men, as Terentius, Trajanus Arintheus & Victor; who not only publickly professed the truthe; but also with such humble freedom as became Loyall Subjects, did represent to the Emperour (as is recorded by Theod. hist. Eccl. lib. 4. capp. 28. 29.) his heresie and opposition to a fundamentall truthe of the Gospel? yet, as one sayes, In tam Religiosa libertate, manus abstinuerunt, nec ultra admonitionem processit indignatio. They abstained from all violence, and contained themselves within the bounds of Loyall freedom of admonition. Did not Valentinian the younger, who also was Arrian, acknowledge that Ambrose had such influence upon his Army, that if he would have given a word to the Soldiers, they would have seized on the Emperour, and laid him fast? Hence Ambrose LIB. 5. epist. 33. to Marcellina his sister, brings in the Emperour speaking thus, Si vobis iussicerit AMBROSIUS vinculum me tradetis. But precious Ambrose was aded by another spirit. Of the heroick Loyalty of the more ancient Christians under the heathen persecutions, even then when the Lord had so exceedingly increased their numbers, that they wanted not strength to have repulsed the injuries which they sustained from Heathens; Is not TERTULLIAN speaking witness, Apologet. cap. 37. Vela tua nox &c. In one night (saies he) we could avenge our selves, if it were lawfull with us to recompence evill with evill, Si malum malo dispungi penes nos licet; sed absit

Gul. Bar-  
clayus lib.  
de poret. pa-  
pa, cap. 7.

## The Epistle Dedicatory.

absit, ut aut igni humano vindicetur divina secta, aut doleat pati  
in quo probatur &c.

*Thise and other pregnant instances of primitive Loyaltie, we left  
upon record sundry years agoe, in our publike Divinity Lectures in  
the famous Colledge of this City, founded by the Most Noble Lord,  
the Earle MARSHALL; cherisched by the Honourable Councell of  
this Burgh; authorised by that Most Illustrious MONARCH, K.  
JAMES the VI. And further endowed and united with the Old Col-  
legie into one CAROLINE UNIVERSITY, by K. CHARLES the  
FIRST, of ever Glorious Memorie. To these now onlie I add the  
testimony of judicious CALVINE; (though it were easy to muster up  
an Army, of testimonies, from Reformed Divines, yeilding a most  
harmonious Echo, to the Loyaltie of these Ancient Worthies.) in his  
Commentarie on Rom. 13. upon these words v. 3. Rulers, are not a  
terroure, unto good works; but to the evill: wilt thou then not  
be afraid of the power? do that which is good. On which, lea-  
rned Calvine commenteth thus. Hic de vero, et quasi nativo Magi-  
stratus officio loquitur; a quo tametsi non raro degenerant, qui  
Principatum tenent: nihil ominus deserenda est illis Obedientia;  
quæ Principib' debet. Nam si malus Princeps, flagellum est ad  
punienda populi delicta, illud fieri nostro virtio cogitemus; quod  
eximia Dei benedictio nobis vertatur in maledictionem, ideoque  
non desinamus bonam Dei ordinationem reverenter: and again,  
upon these words, v. 5. Wherefore yee must needs be subject, not only  
for wrath, but also for conscience sake. Ergo (saith Calvin) etiam si  
excommunicatus esset Magistratus, quem impunè laceſſere & contem-  
nere licet; nihil magis esset id tentandum, quam si peccata  
statim im̄tainere cerneremus.*

*Ob how diſſonant to the primitive Loyaltie of Christians is the usur-  
pation, of the Bishop of Rome? who spared not to rob Leo Isaurus  
of a part of the Empyre; Henrie the IV. of Germany, of the whole;  
Childeck of the Kingdom of France: not to mention the horrid  
murder of the two Henries, the III. and IV. of France; the many treasonable coniurati-  
ons against Queen Elizabeth; the Powder-plot  
against K. James &c.*

*Neither are these only the practises of Pa-  
pists, but are also founded upon their doctrinall  
principles, as may appeare by these fourre.*

*The First is, That men in Church-orders so*

*Of Pope Sixtus the V. his ap-  
probatio of the murder of Henry  
the III. Of the Jesuit approba-  
tion of, & accessio to the murder  
of both the Henries, see, beside  
others, Burrhill pro Tortura Torti  
cont. Beccan. s. 18. §. 3. p. 188, 189.*

3

1.

2.

Val. de sac.  
pan. disp. 7.  
q. 13. p. 4.

Val. in 3. p. q. 93. art. 4. dub.  
10. Suar. in 3. p. Tam. 4. disp.

33. sect. 1. n. 2. Lug. de sacr.

pan. disp. 23. sect. 4.

\*Suar. l. 6. de defen-  
fione fidei  
Catholicæ  
cont. An-  
glicana sectæ  
errores c. 3.  
n. 8. & 9.

¶ Suar. loc.  
art. n. 11. 12.

¶ Is not this  
on the mat-  
ter, to retro-  
ctat his for  
ther seem-  
ing concec-  
tion?

3.

to whom they appropriate the title of Clerici, cannot be punished by any Politique Magistrate, though they keep not the Civill Laws. See expressly Bell. lib. I. de Clericis cap. 28. prop. 3. Few little after, he shewes not to say, That their Clergy men, are exempted by the Pope, a subjectione Principum. secularium, from subjection to secular Princes. How can these men be good subjects, who do not acknowledge themselves subjects at all?

Their Second Principle is, That what is revealed by confession to their Priests, though it were a conspiracy, against the life of the KING, or safety of the Kingdome; yet they ought not to discover it. Sacramentarie their Schoolmen, in their debates, De sigillo confessionis, as Valencia, Vaquez, Suarez, Lugo &c. Hence Garnet the Informer superior in England, who suffered, for his accession to the How-  
ard-plot, could pretend no other excuse, for con-  
fessing that treasonable designe, but because, at  
the time of his trial, he alledgede (though the contrary was made out  
in the processse) it was revealed to him only by  
confession. And this is one of the grounds upon

which Suarez, made bold to condemne the Oath of Allegiance, consider'd to K. James as sacrilegious, "because it required the discovery of Conspiracies, though onely revealed under their imaginary seal of Confession. I know Suarez in end, to wipe off, if possible, the odium of this pernicious doctrine, yealds that Conspiracies revealed by confession, may be discovered. But its with base Cautions. ¶ 1. That the person guilty, be neither directly nor indirectly discovered. 2. That it be done in favours of a Catholique, (that is a Popish) & pious Prince.

Then Protestant Princes whom they hold for heretique's, are to expect no such favour; yea nor popish Princes, whom they upon any prejudice, shall judge not to be pious. ¶ 3. That they be so far from discovering the guilty person or persons, that they be not so much as exposed to a Mortal or probable hazard of being discovered by further enquiries. ¶ Nay rather they will expose both the King & kingdom to certain ruine. Whether this doctrin be consistent with the security of the State, let the WORLD, but specially protestant Princes, judge.

Their third Principle is, That the Pope, by his illimitated authority, can absolve subjects fro their obedience due to Princes, & make void all oaths of allegiance how solemnly so ever they be taken. This Suarez holds out to be the received doctrine of the Church of Rome, in his forecited treatise, de Defensione fidei Catholicæ, adversus An-  
glicana sectæ errores, (which he wrote against K. JAMES the Sixt,

# The English Dictionary.

¶ Pheonix, for learning, as well as for other Royall endowments, among the Princes of his age) in which\* the Jesuits grand scope, (as seems) is, to teach subjects principles of sedition and rebellion against Princes whenshoyr not subservient to the Popes interest. Hence I. §. v. 22. he undertakes to prove this Position. *Reges Christianos non solum quoad personas, sed etiam quoad regiam potestatem, & non solum ac homines sed etiam ut Reges Christianos potestati Pontificis subjici.* The English of it is, That Kings not only as to their Persons, but also as to their Royall Authority; not only as men, but also as Christian Kings are subject to the Popes jurisdiction. Behold, the Jesuits with one blow, degrading all the Monarchs of Europe & reducing them to the Order of Subjects. Neither is this the private opinion, of this one Jesuite, for he declares §. 2. of that same cap. that this last assertion, communis Catholicorum consensu recepta est, is received by common consent of his pretended Catholicks. But here he rests not: In the next cap. which is the 23. he lays down this position as the received doctrine of their Fathers, *Pontificem Summam potestate coenaiva in Reges atque ipso, usq; ad depositionem.* That is, That the Pope may exercise his executive power over kings even to the depo- sing of them. Yea this they have made an Article of their Faith, in their fourth Lateran Councell, under Innocent the Third. Suarez his drift through all his first book, is to dispise against the giving or keeping of the Oath of allegiance to protestant Princes. Yea cap. 4. of that book §. 18. he is not afraid to affirm, That the pope may not only depose kings, but also take their lives, & that its law full to any private person commissionated by the Pope to kill the KING. Si Papa (saith he) Regem deponat, ab illis tantum poterit expelli, et interfici, quibus ipse (Papa) id commiserit, That is, If the Pope depose the King, he can only be ex- pelled and killed by those whom the Pope commissioners for that effect. Spalat. in o- stens. errorum Suarezii, cap. 6. n.

\* Spalat. o-  
stens. error.  
Suarezii, c.  
3. n. 58. calls  
this book  
of Suarez,  
librum pe-  
stiferū, se-  
ditionis  
Magistrū,  
rebellionū  
buccinam.

\* Concil. Laterā cap. 3. Si Dominus temporalis requisitus et moritus ab Ecclesia, corporis suum purgare negle- xiret ab heretica fiducia ~~negligere~~ sig- nificetur hoc summō Pontifici ut ex tunc valet ab ejus fidelitate denun- ciari absolutos, et terram exponat ca- tholicis occupandam qui eam sine ul- la contradictione possideant. I know Spalat. lib. 6. de repub. Eccl. cap. 10. n. 9 & seqq. labours to prove, That al- biet these Laterā canons were exhibited by the Pope to the Councell, yet no sentence or definition past on them. But what ever be of this, our charge holds ad hominem against Belli, and the rest of that tribe: for they hold these Canons, as the authen- tique decrees of a Generall Councell.

27. is so astonished at these hellish tenets, orco digna, as his phrase makes he breaks forth into these words, *Mihi dum haec lego, oculi* stupent,

# The English Parliament

stupent, dum hæc transcribo manus contremiscit viri ex fœli  
bitis and hands trembled &c.

I only add a fourth of their Principles, (though they who took  
pleasure to take this dungbill could easily fill a volume with such stuff  
from their writings,) which Cardinal Bellarm. de l'Yver, lib 5. de  
Romano Pontifice, cap. 7. Rat. 3. Non licere Christianis tolerare  
Regem haereticum, si is conetur subditos in suam heresin pertra-  
here. That is not lawfull for subjects, to tolerate an Hereticall King,  
if he labour to draw his subjects to his heresie. Is not this to blow a  
Trumpet for rebellion? because of these and such like Popish principles,  
our gravest Divines, among the rest learned Davenant, in his book  
intituled, Determinationes quarundam Questionum Theologi-  
carum quæst. 17. have most deservedly concluded, Jesuiticos Pontifi-  
cios non posse esse bonos subditos, That Jesuit Papists can never  
be good subjects; and worthy Master Baxter in his Key for Catho-  
licks, part. I. cap. 48. spares not to say, That Kings are not Kings,  
where the Pope is fully Pope. What neede we more? I am Our  
Most Seren PRINCE of glorious memory K. James the VI. a Wit-  
nesse beyond exception, Who in his Rayall Apologie for the oath of Al-  
legiance, pagg. 279. and 280. inter opera Regia after a recital of  
twelve of Bellarmin's positions destructive to Royaltie, such as That  
O impudenter Kings, are rather servants then Lords: that they are subject not  
and prodi- onely to Popes, but also to Bishops & Presbyters, yea & to Dea-  
gious tenets cons: That Emperours, must not take it ill, to drink, not only  
after the Bishop, but also after the Presbyter. That Ecclesiastick  
persons, are as far above Princes, as the soul in dignity is beyond  
the body: That the function and authority of Kings, is not im-  
mediately of God or of Divine right: That Kings may be depo-  
sed by their subjects: That Popes have deposed Emperours, but  
never did an Emperour depose a Pope &c. Who, I say, after a  
large recital of these and other of the Jesuits pernicious tenets, most  
judiciously concludes. Non magis opponi Christum Beliali, aut  
Iucem tenebris, aut Coelum Inferno, quam Roberti Bellarmini,  
de Regibus opinio, Divinis Oraculis adversatur, That is, That the  
Devill is no more opposite to Christ, nor light to darknesse, nor hell  
to Heaven, then the Jesuite Bellarmino's opinion of Kings is re-  
pugnant to the divine Oracles of holy Scripture.

But Alas! What shall I say? Is it not to be lamented, if it were  
possible with tears of blood? That so much advantage should have been  
given to the Jesuite party for recrimination, to stort a charge of disloy-  
alistic

# A

## GRATULATORY SERMON for His Majesties safe ARRIVALL and happy restitution to the Exercise of His Royall Government.

### PSAL. LXXI.

Ver. 20. *Thou which hast shewed me great and sore troubles, shall quicken me again; and shall bring me up again from the depths of the earth.*

Ver. 21. *Thou shalt increase my greatness, and comfort me on every side.*

Ver. 22. *I will also praise thee with the psaltery, even thy truth O my GOD, unto thee will I sing with the harp, O thou Holy One of Israel.*



In the words read, (leaving to preface upon the Psalme in general) we have these three things. First, A Great and a gracious King, David, the Royall Psalmist and sweet singer of Israel, expressing his sense of the deep troubles under which he had groaned. *Thou hast shewed me great and sore troubles.* II. The same David

The text di-  
vided.

from a well grounded perswasion of faith, promising to himself, from the Lord, as signall mercies, for the future, as his former afflictions had been bitter. *Thou shalt quicken me again, and bring me up again from the depths of the earth, Thou shalt increase my greatness, and comfort me on every side.* Wee have him III. as one who well knew how to improve both rods and deliverances, solemnly engaging to be forthcoming for the Lords praise, *I will also praise thee with the Psaltery even thy truth O my GOD. &c.*

I returne, intending by a few short hints to passe through the words. In the first branch David, holds out i. The principall Author of all his sad exercises: not *Saul*, nor *Dore*, nor *Adonijah* (in time of whose unnatural conspiracy this psalme is made)

The first  
branch sub-  
divided.

# A

*Auguſtine  
malice et  
mala, Tre-  
mell, Mag-  
nus & ma-  
ter, Pagnin  
et Mont.*

to have been penned) But Thou O Lord, (says he,) Then O holie  
One of Israel, 2. He gives a touch of the bitterneſſe of his exer-  
cises, he calls them, great and ſore troublē, that is, depth diſtreſſes.  
But 3. we have faſths undervaluing proſpect of all theſe evils.  
Sense had called them great & ſore troublē; but faith in a manner  
correcting ſenſe, ſays, Thou haſt ſhamed me great & ſore troublē ſe-  
niſt, ut experior, Iux. et Tremell. But they acknowledge according  
to the Hebrews, its Peccati ut videris, & hence Pagnin. Oſtradiſti,  
Thou haſt made me to ſee or ſhewed me, as if David had ſaid,  
albeit ſenſe do aggravate my afflictions, as great & ſore troublē;  
yet faith gives me another estimat of them. Its but a transient  
view & ſhew of trouble, which I haue had, Thou who haſt ſhew-  
ed me great & ſore trouble. The words of this branch are ſo plain,  
that they need not further explication, then what hath been inſi-  
nuated in the diuision, Therefore I proceed to ſome doctrines.

Doct. I.

Doct. I. Great ones and good ones may be exercized with great and  
ſore troublē. David, was both a great Prince and a good man;  
yet was he exercized with great and ſore troublē. Ye will finde  
the truthe of this, if ye reade the History of Sauls perſecution, and  
of Absolomus usurpation, i the books of Samuel. Was not Joseph  
an eminent Worthy? yet was he also exercized with great and  
ſore troublē. The archers ſorely grieved him, ſhot at him, and wou-  
ded him Gen. 49. 23. He was thrown into a pit, ſold to Iſhamad-  
iti, after cast into a dungeon, and laid in the irons in a ſtrange  
Land. But what ſpeak I of David or of Joseph? Was there ever  
ſo great an One as our LORD CHRIST, the Son of the Highest?  
or ſo good an One, The holy and just One. Let beholde and ſee if ever  
there was any ſorrow like to His ſorrow!

The 1. rea-  
ſon of the  
Doctrins.

A firſt reaſon of the point may be this, Great and hainous ſins,  
bring on great and ſore afflictions; I never knew any rational  
creature afflicte, but were ſinners, either formally or by impu-  
tation. I add this caution, becauſe of Our Lord jefus who never  
knew ſin, II. Cor. 5. 21. as to His own Person, He was conſciouſ  
to himſelf of no wickedneſſe, nor ever was guile found in his mouth,  
I. Pet. 2. 22. yet one ſpared not to ſay, (I pray miſtake not the  
word,) that He was the greatest of ſinners, namely by imputation;  
because all the ſins of the Elect were imputed to Him and char-  
ged on Him, Iſai. 53. 6. He laid on him the iniquities of us all. Da-  
vidinus fecit occurrentem cum A.R.A. MONT. he made all our iniqui-  
ties to meete on him, as ſo many violent ſtreames of water mo-  
ting

ting in one channell, and this impure guiltynesse of the Elect,  
was the ground of His unspeakable sufferings; But alas, All the  
rest of Mankinde beside our LORD, are inherently sinfull, even  
this holy Prince David, so much renowned for his holines, had  
his owne spots, and shose very foule. Indeed if I should say, that  
the greatest sufferers, are alwayes the greatest sinners; I should sin  
against the generation of the righteous; for the Lord sometimes af-  
flicts his owne, more for the tryall of their graces, than for the  
punishment of their transgressions, as is clear in the case of Job.  
Yet it is sin which renders us subjects capable of affliction: So  
that Elspaz word holds true, Iob. 5. 6. *Affliction springs not out  
of the dust. Sin is the bitter root on which affliction grows.*

A second reason, The Lord exercises some of the sons of men  
with great and sore troubles, to fit and prepare them for emi-  
nent trust and services; This was the designe of God in exerci-  
sing Joseph with these many and bitter afflictions, even to pre-  
pare him, for the great trust he was to put upon him; for He had  
appointed him to be a Prince and Governoar next to Pharaoh,  
in this mighty kingdom of Egypt. Wherefore Gen. 50. 20. *As  
for you, said he, to thy brethren) yee brought evill against me, but  
God meant it unto good.* Before the L O R D set David upon the  
Throne, He would have him schooled by the croſſe, hunted like a  
Partridge, and chased from Nation to Nation; Thus the L O R D  
fitted him for the trust to which hee was designed. Hence yee  
 finde him resolving in Psal. 101. when he comes to his Govern-  
ment, to cloath himself with the zeale of God for cleansing,  
both Countrey and Nation of evill doers. A sweet fruit of a sanctified  
affliction. I desire confidently to beleeve, that this hath been the  
designs of God, in these great and sore troubles, wherewith Hee  
hath been pleased to exercise our GRACIOUS SOVERAIGN,  
to fit him for the Government, and to prepare him to be an emi-  
nent instrument of His Glory, in advancing the Reformed and  
*Protestant Religion*, both at home and abroad. And surely a san-  
ctified affliction is a speciall meane of God, to fit men, either for  
Civill or Ecclesiastick capacities. *Schola crucis, schola lucis;* The  
school of the croſſe is a school of light & instruction; Yea it is  
not said of our L O R D J E S U S Heb. 5. 8. *"Q; w<sup>t</sup> swag<sup>r</sup> ijs  
S<sup>t</sup>; H<sup>e</sup> learned by what he suffered."*

Take onely a hinc of a third reason. If great ones & good  
ones were exempted frō croſſes, alas would they not be ready to

# *Brisantia Rediviva;*

say, *It's good being here.* But our Lord lookes upon an Imperiall Crown on earth as too low a Portion for a Saint. Therefore the Lord is pleased to mixe water among their wyne, that they may look & pant after that Crown of righteousnes and Glory, that fadeth not away. The Lord had provided a better portio for *David*, then the Crown of *Israel*. I trust also for our *LATE SOVEREIGN* of ever blessed Memory, though bloody hands did rob him of his life & of an earthly Crown, yet could they noe rob him of that incorruptible Crown of Glory; Nay by that horrid & inhumane parricide they did hasten him, to the possessio therof. I verily beleeve, It was the lively expectation of, and earnest brea-  
things of his most precious soul after that Crown of Righteous-  
nesse, which did so strengthen him to possesse his soul with  
such admirable, heroick, and invincible patience, under so long  
a tract of such barbarous and unheard of cruelties. According  
to that, *II. Cor. 4. 17.18. Our light affliction* (so faith calls sharpest  
afflictions, when it eyes that hoped for Glory) *which is but for a*  
*moment, worketh for us a far more exceeding and eternall weight of glo-*  
*ry, While wee looke not at the things which are seen; but at the things*  
*which are not seen: for the things which are seen, are temporall, but the*  
*things which are not seen are eternall.* Whom would not the lively  
hope of this glory, animat to undergoe any trials with patience?

Kag' "κύριος οὐ περιβαλλεῖται αὐτὸν τοιοῦτον εἶναι τὸν θεόν. Οὐδὲν μέτρον οὐδὲν καταστάσιμον οὐδὲν αἰώνιον οὐδὲν δόξις, supra modum in sublimitate vulg. lat. Scenam excellentiam in excellentiam, A.R.R. MONT. mire supra modum Eras. In incredibilem modum, Aug. in Psalm. 93. per supergressum insuper, Tertull. in SCORP. cap. 13. Glorie excellenter excellentis. Beza.

*Use first of  
Dost.* I onely point at two words of use: and the first is, *Dear People,* take heed yee provoke not the Lord. If He spare neither the greatest nor the best of men, when they sin against him; how shall we escape? If He smite *Cedars* like *David*, with great and sore troubles; shall shrubs like us expect imunitie? The Lord by the rudes, wherwith he exercises great Ones and good ones demonstrates how hatfull sin is to him in all persons. Yea let *Christ* the Son of his love charge himself but with the trespasses of other men, He shall not escapt the Crosse, *Rom. 8.32.* *He spared not his owne Son.* Wete this considered, and seriously beleeved: would wce dare to offend this sin-revenging Majesty of God? Surely when the *Judgements* of God are on the land, (especially when he smyts great Ones & good ones) *The inhabitants ought to learnie righteousness.* *If. 26. 8.* But

But my second word of use is, judge not hardly, I intreat you, of afflicted ones. The Lord may exercise a *David*, who was a darling, with great and sore troubles, yet the Lord had a designe of love in all *Davids* afflictions; and made it out so convincingly to *Davids* spirit, that he professes to the praise of the Lords goodness. Psalm. 119. 71. *It was good for him he was afflicted*, and v. 57. *That the Lord in faithfulness had afflicted him*. Luther was wont to say, *Ecclesia est bares crucis*, and again, *Omnis Christianus est crucianus*, and againe, I have not (said he) a greater argument against the Popes kingdom, *Quam quod sine cruce regnat*, then that he reigns without a crosse. The holy man was so far from looking upon outward prosperitie as a *Marke* of the *Churche*, that he rather looked on it as a *badge* of *Antichrist*. It hath pleased the Lord so to order, that our *SOVERAIGN* is come to his Crown by the crosse. This should be so far from stumbling us, that it ought rather to raise both our prayers to God for him, and our expectations of him, the higher. Our earnest desire to the Lord ought to be, that it may more and more appeare, that the Lord had a speciall designe of love to him in all his sufferings, to make him the more instrumentall for his own glory, & for the good of these Nations. What an hard beginning had illustrious *QUEEN ELIZABETH*? clapt up in the tower of *London*, carried to prison, how oft was she in fears, either to be broughte forth to publick execution or to be secretly cut off? One day in her prison at *Woodstock*, hearing a poor milk-maid singing chearfully: O, said she, that my lot were exchanged with the condition of that poor milk-maid! Yea her sufferings were such, that as one sayes, she well deserved the title of *Elizabeth the confessor*, yet afterwards, what a glorious Princess did the Lord make her? What an eminent instrument was she for the establishment & propagation of the Gospel, both at home and abroad? with what a long and prosperous reigne did the Lord blesse her? so that the event did answeare to that word, where with oft she propheticallie solaced her self, in time of her afflictions: *Flebile Principium, melior fortuna sequetur*. Reverend Mr. Clark in her life sayes of her *Her very afflictions through Gods goodness did her so much good, that it is hard to say, whether she were more happy in having a Crown so soon, or in having it no sooner, till affliction had first laid in her a low and therefore sure foundation of humilitie, for highnes to be afterwards built upon, by which means she was ripned for the future rule & sovereignty.*

Let our prayers to the Lord to day be, that the late suffering of his MAJESTY who now reigns, may have the like blessed issue. And for a door of hope, we have his constant adherence to the Protestant Religion, in midst of so many temptations, and that most Christian Proclamation against profannes and debauchrie emitted shortly after his solemn reception in the city, which deserves to be printed in letters of gold. Such gracious beginnings are very promising.

*Doctrine  
second.*

But I proceed to this second doctrine, from the first branch of the text, *It's a good signe of a sanctified affliction, when the hand of God is principally and religiously eyed in the rod.* David had instruments and these most wicked to have looked after; as furious Saul, bloody Doeg, unnaturall ambitious and treacherous Absolom, that fox Achitophel, that barking dog Shimes &c. But he looks above all these, *THOU*, saies he, *who hast shewed me great & sore troubles.* What a *THOU* is this? look to v. 22. the last of my text, *THOU O my God, THOU O holy One of Israel, he eyes God principally in all.* Job's carriage is very remarkable as to this, Job. 1. 21. Job does not charge *Caldeans*, nor *Sabians*, nor the *Devill* with his calamities, though they wer most wickedly instrumentall in them. He does not say, the *Lord* gave, but the *Devil* & his instruments have taken away: Nay as he acknowledges the *Lord* to be the giver, so also he eyes the hand of his Sovereign providence in taking away. *The Lord, saies he, gave, & the Lord hath taken away, blessed be the name of the Lord.* As remarkable is that of *Joseph* Gen. 45. 3. 4. 5. When he had revealed himself to his brethren, saying, *I am Joseph whom ye sold into Egypt.* They wer so troubled, and as the margine varies it, terrified at his presence, through the conscience of their trespass against him, that they could not speak, not I believe well look to him: But behold holy and precious *Joseph* his carriage, *Come neare, said he, my brethren, & be not grieved, for God did send me before you to preserve life.* He looks more to the overuling hand of providence, then to them, in that wonderfull dispensation. Ye know also *David's* mortified & heroick carriage, in the matter of *Shimes*, II. Sam. 16. 10. When *Abiasis* would have executed justice on him, the King would not suffer him, *For, said he, God hath said to Shimes, curse David.* The religious eying of the hand of providence in the dispensation made *David* so moderate in executing just vengeance on such a *Traitor*.

*Let the use of the poynat be for tryall. There have been very*

THE THIRD DOCTRINE.

fad rods these late years upon this land, upon our Kings, upon our Nobles, upon our Cities; who have not had a share in the strok? Woald ye know if the sanctified use be obtained, either of these common national rods, as each of us have been concerned in them, or of particular and personall exercises? look if yee have learned purely to eye the hand of divine providence in affliction dispensations; *THOU hast shewed me great & sore troubles*, said this Royal Psalmist. When the affliction hand of God is purelie eyed, the soul will first humble it self genuinly, & submissive lie under his mighty hand. I. Pet. 5. 6. It will secondly be very studious of a saving discovery of the sin, which hath provoked him, Job 34. 31. 32. The ear thridly will be opened to disciplin. Job 36. 8. 9. 10. There will be a listning to the voyce of the rod: the duties will be observed to which the Lord calls. O that this may be BRITAINES mercie! O but that is a dreadfull scripture, Isaia 42. 24. 25. *Who gave Jacob for a spoyle, and Israel to the rabbers?* did not the Lord against whom we have sinned? for they would not walk in his wayes, neither were they obedient unto his Law. Therefore he hath poured upon him the furie of his anger, and the strength of batter, and it hath set him on fire round about, yet he knew it not; and is burned him, yet he knoweth not to heart. The Lord keep these lands from such a spirituall lethargie. I close the poynt with this word, A sanctified remembrance of the afflictions under which we have lately been, eying principally in them the hand of divine Providence, and our own trespasses, which have provoked the Lord against us, were a notable ballast to our spirits, in such a day of rejoicing, for so signall a delyverance. The day wherin the Lord broght Israel out of Egypt, was sure a joyfull day to the people of God; yet the Lord, in the anniversarie commemoration of it, would have them to eat the pasover, which as it did cōmemorat their deliverance, so also their bondage & affliction in Egypt. Hence the Jewish rituals tell us, that at the distribution of the paschal bread, they used these words, *This is the bread of affliction, which our fathers suffered in Egypt.* A sanctified remembrance of Gods affliction Hand, is very usefull, for tempering spirits, in a day of deliverance.

A Third doctrine shall be this, *It is but a transient view of affliction which the Lord gives to his own.* The word of the text is very remarkable as to this, *Then hast thou shewed me great & sore troubles* David had been under very sharp troubles, if sense may be judge:

**Reason 1.**

but faith corrects sense. Its but a shew, but a view of trouble, which I have had, sayes beleeving *David*. I shall cleare the poyns by a few reasons. As first, The sting is taken out of the afflictions of beleevers; hence they speake in scripture of their evils, rather as seeming evils, then reall, II. Cor. 6. 9. 10. 11. *As dying, yet behold we live: as chastned, and not killed, as sorrowfull, yet always rejoynsing: as poor, yet making many rich; as having nothing, yet possessing all things.* He puts, as one saies, a tanquā, an *as*, upon all his & the people of God their afflictions, as if they were more in seeming, then in realtie. Secondly, As the sting is taken away, so the Lord sweetneth rods to beleevers, by his own gracious presence. *Hee is with them in fire and water,* Isai 43. 2. The refreshing influence of his gracious presence made some, call their prison, an *Orchard of delights*, and others to sing at the Stake. Hence said one, *Tua presentia Domine, Laurentio ipsam eraticulā dulcem fecis.* Thy gracious presence O Lord, made the burning gridiron sweet to *Lawrence*, when he was rosted alive upon it. And thirdly,

**Reason 3.**

**Use:**

**The second  
branch of  
the text.**

**explication  
of the secōd  
branch.**

{ not to adde more reasons) the afflictions of Saints in tyme, are, as was said of *Julians* persecution, but *a passing clond*. What were all the hardships which *David* met with from *Saul*, after he was peaceably settled on the thron, but as the remembrance of a shew upon a stage? When *Absoloms* conspiracie was discussed, what was the remembrance thereof, but *like a dream* when it past? Is there not here unspeakable comfort to the people of God? Its but a transient view of afflictions they have here in tyme, when they are up in glory, cloathed with robes of immortality, with palmes in their hands, what will the remembrance of the afflictions of tyme be to them, but as a dream when its gone? Now my earnest desire to the Lord is, that all the bitter tryals, with which the *Royall familie* have been hitherto exercised, may bee swallowed up, with such a blessed and sanctified prosperity for the future, that all their former sufferings may be as a dream whē its past, as a shew upon a stage, when its withdrawn. And this for the 1. branch of the text, *Thou hast shewed me great & sore troubles.*

I come to the second branch, wherin faith promises a glorious out-gate to *David* from all his troubles. *Thou shalt quicken me againe, and shalt bring me up againe, from the depths of the earth.* As if he had said, I am like a man dead and buried; I am laid in the depths of the earth. *In abyssis* sayes *Tremell.* *In voragibus terræ* says *Pagnin.* Swallowed up in the ~~gates~~ of the earth. I am civilly dead and

*myselfe*

and buried, laid by as a broken vessell in the thoughts of the people, wherof can be no more use. So spoke sense: O but sayes Faith, there shall be a resurrection. Then O Lord wilt returns and quicken me, yea Thou wilt bring me up from the depths of the earth. Though I be low, yet thou wilt exalt me. This was much; yet David's faith rests not here, it goes on, *Thou shalt increase my greatness, multiplicabis magnitudinem meam* sayes Montanus, thou shalt multiply my greatness, thou shalt make my state, grandour & dignity more eminent then ever, and far beyond my predecessors, and so indeed it was. And yet more, sayes he, *Thou shalt comfort me on every syde, circuibis, consolaberis me,* so Montan. thou shalt compass me & comfort me, that is, thou shalt surround me with comfort: as my afflictions have abounded, so shall my comforts. Thus yee have a short explication of this branch, I only give two short doctrines from it that I may passe thorow the text.

**Doct. first.** Its a very dark cloud, through which faith will not see an out-gate. Its deep trouble indeed, wherin faith will not see a vision of peace. David now was under great & sore trouble, yet behold what his faith sayes: *Thou shalt quicken me again, and bring me up from the depths of the earth, thou shalt increase my greatness, and comfort me on every syde.* A First reason may be, *Faith is the evidence of things not seen, Heb. 11.1.* when sense saies, *It will not be.* when reason saies, *It cannot be,* then faith saies, *It shall be;* I see it, saies faith, *Though I sit in darkness, the Lord shall be a light unto me, Micab, 7.8.* Yea it realizes things absent, *Trem.* reads these prophecies of faith in my text, in the present. *Pagnin.* in the pret. imperfect. *Vivificabas, faciebas ascendere, multiplicabas, consolaberis.* Faith assures the heart as much of promised mercies, as if they were already enjoyed. **Secondly,** When faith setteth upon a promise, it contemneth all difficulties. I see, sayes faith, these and the other difficulties in the way, but faulfull is he who hath promised; the mouth of the Lord hath spoken, & he will performe. **Thirdly,** Faith saileth in a room sea. It improveth infinite Omnipotencie, the almighty power of God. *Rom. 4. 20.21. Abraham staggered not at the promise, through unbelief being fully persuaded that what he had promised, he was able to perform.* Hence it is said, *All things are possible to him that believeth* *Mark 9. 23.*

**Doctrine  
first.**

**Reason first.**

**Reason second.**

**Reason third.**

**Use.**

Dear people study the cleanly exercise of this precious grace of faith; it will prove a brave supporter in a day of strait: when sense and reason are miserable comforters, and ready to say, there

is no help for thee in God, now thou art fallen and shall never rise againe: then faith will prophetic good things as in my text; *The God will quicken us againe, and bring me up from the depths of the earth.* O happy they! who know by experience, what this jewel of faith is. Surely I know nothing, which could have upheld, either our late gracious SOVERAIGN, or his MAJESTY who now is, under their incomparable sufferings, but this heavenly grace of faith. *The just lives by faith,* Hab. 2. 4. faith maketh the believeng sufferer, more then Conqueror.

**Doctrine  
second,**

But I come to the second and maine doctrine at which I drive. It is not unusual with our Lord to raise those eminently, whom he hath laid once very low. How low was David brought under Sauls persecution, when he was forced to flee among heathens; and once had no other way to save his life, but by feigning himself mad? How low was he brought by Absalom, when he is put to flee bare-footed from Jerusalem; when a dog like Shimeadurst come and throw stones at him? yet after all this, the Lord did honour him exceedingly, and as my text speaketh, *The Lord did increase his greatness and comfort him on every syde.* I give but another instance. How low was Job brought? stript of all his estate, & bereaved of all his children in one day: moreover smitten with loathsome diseases in his person, the arrows of God, in the mean while, drinking up his spirit: yea, and under soch temptations, that as he speaketh cap. 7. 15. he was ready to chayse strangling & death rather then life, yet as you reade, c. 42. 10. 12. *The Lord turned back the captivity of Job,* & his latter end was more prosperous then the first; at first, he had 7000 sheep cap. 1. v. 3. at last, he had 14000 cap. 43. v. 12. at first, he had 3000 camels, cap. 1. v. 3. at last, he had 6000 cap. 42. v. 12. and so the spirit of God goes on cap. 42. doubling his estate in his latter dayes, beyond what it was before.

**Reason first.** For reasons take these few hints, The Lord doth so, First, to shew his Almighty power that he can help at a dead lift; even when creatures are laid in the depths of the earth. Secondly, to manifest his faithfulness, that he is a God who keepeth promise. Providence may seem torosse promises for a season; yet the Lord is ever rayndfull of his promise, and therefore in end will suffer nothing to fall to the ground of all the good word which he hath spoken. Thirdly, To engage those whom he thus signal- ly exaltest, to tune up a song of praise to him, Psalm 40. 2. *The Lord*

**Reason secod.**

**Reason third.**

*Divine history & antiquity.*

Lord brought me up out of an horrible pit, and out of the myrie clay,  
and set my feet upon a rock and established my goings. Now what was  
the result of his deliverance, is subjoined v. 3. He put a new song in  
my mouth, even praise to our God. And Fourthly, to engage them to  
be zealous for him and his interests. Sure it becomes them, whom the Lord hath done great things, to say, *Quid retribueris Domino?* What shall I render to the Lord, Psalm 116. 12.

Reason 4.

The poynt might afford many uses, specially for the consolation and strengthening of the hands of afflicted ones, but these I forebear to day. Only this one; We have to remember to day, to the Lords praise, as signall a providence in exalting Our S. O-  
*VERAION* Lord the KING'S MAIESTT, to the thronē of his ROYALL FATHER of eternall memory, as either David, or any Prince mentioned in stered or prophane history, did ever mee with. If ye consider first the low and lamentable condistion, to which his Sacred MAIESTT was brought, these diverse years bygone. Secondly, The manifold attempts with great and potent Armies for his deliverance, all which were blasted. Thirdly, The unexpectednes of this revolte: surely, *When the Lord turned our captivity we were as those who dreamed*, Psalm 126. 1. Fourthly, the poynt of tyme, when the Lord appeared, namely, when our confusions wer like to be greater, & our yoke heavier then ever. So that at evening tyme (as Zech. speaketh c. 14.7.) when all were fearing mid-night darknes, *The Lord hath made his arise*. And Fifthly, which is no lesse admirable then any of the former, that so great a change, should be carried on without blood. There have been many strange changes in Braine within these twenty years, but surely none like to this, wherin the gracious hand of divine providence bath so signally appeared. Verily we may sing and say with our Royall Psalmist, Psal. 118. 22. 23. 24. *The stone whibb the builders refused, is become the head of the corner. This is the Lord's doing, it is marvellous in our eyes. This is the day which the Lord hath made, we will be glad and rejoice in it.*

Now that I may close this doctrine, and withall the second branch of the text, there are three things which from my heart I both wish and hope from the Lord, to his MAIESTIE: & they ought to be all our desires and hope, in his behalfe. The first is, that the promise of my text may be fulfilled in him, viz. *That the Lord would increase his gracie and comfort him on every side; that he may be the most glorious, renowned & trulie blessed KING, shal ever*

Three bespe  
full desirer.

ever Britaine injoyed. I wish, that Patriarchall Blessing to him  
which Jacob Propheticallie pronounced upon Joseph Gen. 49. 25.  
26. The Blessings of heaven above, The Blessings of the depth that lyes  
under, The Blessings of the breasts and of the womb, Blessings, beyond all  
the blessings of his progenitors, unto the utmost bound of the everlasting  
hils, be upon the head of our Joseph, upon the Sacred head of our Gra-  
cious SOVERAIGN, whom the Lord hath separated to rule over  
his people in these Nations. Blessed be he in his Royall Person, In  
his Counsels and Government, in his Allies abroad, in his Sub-  
jects of all ranks at home, in his Parliaments, Armies, Navies,  
Nobilitie, Gentrie, Borroughs, Ministers of the Gospell &c. Let  
him be blest Bonis Throni et Scabelli, Poli et Soli: both with Ble-  
ssings of the throne and of the footstool, with an eminent mea-  
sure, both of Saving graces, and Kingly graces with length of  
dayes, a flourishing Crown, with Loyal subjects, with a thriving  
Gospell & Church, with pure & spirituall ordinances through-  
out his Dominions. Thus shall the promise of the text be accom-  
plished, His greatnesse shall be increased, & be conformed on every side.

TERTUL.  
Apolog.c.  
30. Deinq;  
fine monito-  
re, quia de  
pectore ora-  
misi, (Note  
here, that  
from this  
phrase, fine  
Monitors  
quia de pe-  
ctore, some

learned men have observed, that CHRISTIANS in Tertul-  
lians time, did not wholly tye themselves, to stinted liturgical  
formes in prayer,) precantes suus semper pro omnibus Imperatori-  
bus, vitam illis prolixam, Imperium securum, dominum trax, exerci-  
tus fortes, Senatum fidelem, populum probum, orbem quietum, qua-  
cunque hominis et CÆSARIS vota sunt.

My second wish, ( which also I hope ) is, that with David in  
my Text, He may look on the Lord, as the God of all his mercies, and  
first Fountain of them. DAVID doth not attribute these great  
things, which here he expects, either to Jacobs gallantry or Hu-  
shai's policy; though both wer greatly instrumentall in this deli-  
verance of David; & in overturning this conspiracy of Absolom; But  
he looks above all unto God; as the first Spring, the first wheel, the  
first Mover: THOU O Lord ( said he ) shalt quicken me againe,  
THOU shalt raise me up, THOU shalt increase my greatnesse THOU  
shalt cōfōrt me on every side. GOD was all in all to him. IT is far  
from my purpose, to undervalue the atchievements of Instruments,  
or to derogate in the least, from the high respect, that is due to  
them. Succeeding Generations will blesse that truely Noble,  
Valorous and Loyall GENERALL MONCK: Whom God  
hath

hath chiefly honoured, as an Instrument in the work; Neither should *Hushai's* be forgotten, who by counsel have been assisting; I hope these who have been most instrumentall, *have learned Christ better*, then to offend, that I say, The Lord should be looked to, as the first Author of all. Nay, themselves must, & will acknowledge, all their instrumentality to be of Him. O so signally as the Lords hand hath appeared, therefore let Him above all be looked to: and this will help, through his blessing, to the sanctified improvement of these late mercies.

But my third desire, ( which I likwise waite and hope for ) is That OUR SOVERAIGN like another DAVID, may be zealous for God, and the precious interests of the Gospell. O how zealous was David for the Lord, psal. 69.9. *The zeal of thy House*, said he, *hath eaten me up*. O what zeale witnessed he in dancing before the Ark, when he brought it up to mount Zion, ? II. Sam. 6. 14. 15. and II. Sam. 7. What, said he, shall I dwell in Cedar, and the Ark of God abide in Curtains? And thereupon relolveth to build a Temple to the Lord. Rich preparations made he for the Work, as may be seen, I. Chron. chapters 28.29. Yea, & would also have accomplished it, if the Lord had not stopt him, and told him by the mouth of *Nathan*, That he would have the Temple built by a *Solomon*. The Lord was so well pleased with Davids purpose, That II. Sam. 7. 11. and 16. he promises to build David an house, and to establish his Throne for ever. The Lord honours those who honour him, I. Sam. 2.30. The surest way Princes can take for establishment of their Throns, is to be zealous for, and tender of the Interests of JESUS CHRIST, his Truth, his Ordinances, his Servants and People. Wee have therefore to day, earnestly to pray, That OUR GRACIOUS SOVERAIGN may be a zealous Defender of the Protestant CAUSE, and Ordinances of Christ in their purity, That Prelacy, superstition, & Ordinances which ar not of Divine institution, may not creep in into the Worship of GOD within our Churcb.

III.

Hieron. In  
Titum. c. 1.  
Episcopi no-  
verint, se  
cōsuendine  
magis quam  
dispositionis  
dominice re-  
ritate. Pres-  
biteris esse  
majores.

Whittak.  
ad rationem

10. Campiani. Si preees pro mortuis damnare & Episcopo presbiterum aqua-  
re, si hereticum, nihil Catholicum esse potest. Cum AER 10 Hieronymo<sup>m</sup> de prof-  
biteris omnino sensit. illos enim iure divino Episcopis aquales esse statuit.

Yet am I not of the judgement, That Princes rights  
to their Crownes, depends upon their orthodoxy in judgement;

D

I

See Confess.  
of Faith, c.  
23. art. 4.

I cordially subscribe to the pure Primitive Loyalitie of anciente Christians, who retained their allegiance, under Heathen & Arriean Emperours; under Infidell & Heretick Princes, aswell as under those who wer found & orthodox in their judgements: for as AUGUST. said, *Qui regnare dedit CONSTANTINO Christiano, ipse dedit Apostata IULIANO.* Hee who gave the Imperiall Crown to CONSTANTINE a Christian, gave it also to IULIAN the Apostate: But blessed be the Lord, we have not an Heathen Prince: wee have not an Arrian Prince: we have not a Popish Prince: but a PRINCE, Who hath constantly adhered to the Protestant Religion, in the furnace of affliction, notwithstanding he was compassed with as many temptations, as ever any Prince was assaulted with. We have a PRINCE Who by his Royall Authority, hath confirmed to us the Protestant Religion in its purity:

Defensor alme qui fidei clues,  
Unius idem tu fidei, Dei  
Unius, unusq; Christi  
Semper eris eternus professor.  
Operge ( pergens et operages ) manus  
Forti, & secundis usq; laboribus  
Rem Christianam promovere.

Romuleo gravis Antichristo.

Ducachordon concinens liberatio-

nem Britannicam Autore. T. G.

without the mixture of these Humane inventions. This is a Mercy for which we are to magnifie the Lord to day, that we have such a PRINCE under whom wee may enjoy the Ordinances of Christ in their Purity: And though it were otherwise, (which God forbid) yet Loyalty is still our duty as subjects: But let us be earnest with the Lord by prayer; That our GRACIOUS SOVERAIGN may be kept in the way of truth, that he may be a zealous Defender thereof and of the Ordinances of IESUS CHRIST in their purity, according to their first Institution: This will make Him an Eminent BLESSING to his people: and his people truly blst in him, and will give strong ground of confidence of fulfilling the Promise in my Text; That God will increase his greatness, and comfort him on every side.

I come to the third and last branch of the Text, in vers. 22.

Wherein David solemnly engages to bee forthcoming to the Lords praise. I also will praise thee, &c. Yee have heard David expressing his sense of his afflictions; yee heard how his Faith & hope did prophetic of an Out-gate; Now yee have Davids heart, enflamed with love to God, upon the confidence of this hoped for deliverance, engaging to tune up a Song of praise, yea anticipating a song of Thanks giving. The words are exceeding sweet, but time will not permit me so insist on them. I intend only

The third  
branch of  
the Text,

after I have runne thorow them, by a few expicatorie hints, to propose one doctrine from them.

There are five observable words in the *vers.* Which we would notice; **THE FIRST**, *I will also praise thee*, as if he had said, I have prayed and poured out my soul, by supplication before thee; And *Faith* hath brought me in a gracious returne of *Prayer*: That there shall be a comfortable *Out-gate*; therefore I ALSO will praise thee. *Prayer* is a very fruitfull duty. Its the womb, if I may so speak, wherein the *Praises* of God are conceived. Would yee have your *Praises* accepted to day? let them not be disjoyned from *Prayer*. Its sweet when shes set two, *Prayer* and *Praise*, go together. I ALSO will praise thee. The second word is, *Evin  
iby truth*, that is, Thy true and faichfull *Promise*. O so precious as *Promises* are to them who improve them, and especially to those, who by a beleeving improvement, find them made good! Such will magnifie promises indeed, even *iby truth*. But then thirdly, **O my GOD**, Its sweet, when faith in a dark houre, can plead its interest in God. *David* was under great and sore trouble, yet *Faith* pleads its interest. Hee is *my God*. I will not say, but faith in an houre of temptation may be sore shaken. Saves not *David* himself, *Psal. 31. 22. I said in my baste, I am cut off*, and *I. Sam. 27. 1. I shall now perish one day by the hand of SAUL*. But these were only swooning fits of faith: his faith recovered strength again,

The fourth word is, *I will praise thee with the Psaltery, I will sing praise to thee with the harp*. IT wasthe custome of old in the *Christian Church*, to make use of these and other *Musical Instruments* in the Worship of God, as appears almost everie-where in this book of the *Psal.* Of the forme of these *Instruments*, see mes, and from *I. Chron. 13. 8*. Though *Joseph. lib. 7. Antiq. Iud. cap. 30. Procopius Gazanus* cited by *HOSFINIAN POLYD. VERGIL. de inventoriis na- de templis, lib. 2. cap. 23. spares not to say. Canticum hunc non a Deo traditum, sed a Davide excogitatum fuisse*. That this Worship was an humane invention of *Davids*, not a *Divine Invention*. Too bold an assertion, and very reflexive upon so holy a Prophet as was our *Royall Psalmist*.

But if any ask, whether it be lawfull to make use of *organical Musick* in

Five obser-  
vable words  
in it.

15

**Quest.** Whether *organical Musick*  
may bee used in the *Gospel-Church*?

*Justin*

quest 107.2.  
fter he had  
moved this  
question;  
cur canu e-  
tianum uta-  
tur Ecclesia  
Christianæ

κατὰ τὸς εἰ γομῶ νηπίων. he an-  
swers, ἐ τὸ ἀσται αὐτῶν εἴσι τοῖς  
νηπίοις αἴρεσθαι, &c. Hoc est, In-  
terprete IOANNÆ LANGIO, simplici-  
ter canens insipientibus non convenit; sed  
instrumentis inanimatis et crotalis cum  
saltatione canere; quocirca in Ecclesiis non  
usum barminorum, τῶν τειχτῶν δρυμάρων,  
per ejus generis instrumenta & alia insi-  
ipientibus congruenter receptum est. Sed  
simplex Canio in iis manet, ωτολείπ-  
ται το ἀσται αὐτῶν.

¶ Chrysost. on Psal. 150. Ω σπεργεῖσι  
Ιudeis διὰ πάντων τῶν ὄργανων,  
ὅτις οἵμιν παραχελεύεται διὰ πα-  
τῶν τῶν μελῶν αινυμένην τὸν Γεόν οἱ  
οφθαλμοῦ, διὰ γλωτῆς, διὰ ακοῆς,  
καὶ διὰ χειρος. &c.

¶ Iſidor. Pelens. lib. 2. Epift. 176.  
εἰ Γυναικῶν καὶ πατέρων ηὔσχετο τὰ  
θέλον, διὰ τὴν τὴν αἰρεθεῖσαν το  
τηνικά δὲ ηὐτούτη τὸ Θαυμαζόμε-  
νον καὶ μυστικόν διὰ κιθάρας καὶ ψαλ-  
τηρίς τελεγμένος.

Seing the Lord permitted to the Jews their bloudy sacrifices be-  
cause of the intancy of the Church-state in those dayes; Why  
shouldest thou wonder that he permitted to them also the use  
of Instrumentall Musick by harp and psaltery? August. is very  
frequent in drawing that Jewish custome to anagogicall allu-  
sions, in his Narrations on the Psalms; particularly on Psalme

the Worship of God now under the Gospel? Its long agoe an-  
swered by an Ancient Author in these questions ad Orthodoxos,  
which ar attributed to Justin Martyr. QUEST. 107. where he  
saies, That the Ancient Christian Church abandoned that Pedagogicall  
custome: as rather besoeming Children and the infant-State of the  
Church: then the Church under the Gospel, & retained onely vocall  
singing. Which saies HOSPINIAN. ibid.  
was doubtles done by these Worthies,  
according to the paterne of the Apo-  
stolick Church. ¶ CHRYSSOST. on psal.  
150. saies, That this Instrumental Mu-  
sick was permitted to the Jews, διὰ το  
τὸν αἰρέσιαν αὐτῶν, because of their  
weaknesse. And makes onely this Mo-  
rall improvement thereof for us under  
the Gospel: As (said he,) The Jews prai-  
sed God with all Instruments of Musick:  
so Christians are comanded to prale  
with all the members of their bodies,  
with eyes, ears tongue, bands &c. The  
like Morall application is made there-  
of by his disciple Iſidor. Pelens. lib. 1.  
Epift. 457. and lib. 2. Epift. 176. He  
puts the Jewish instrumentall musick  
by harp and psaltery in the same rank  
with their sacrifices; which alacknow-  
ledge to have been typicall. His words  
as rendered by BILLIUS in latine, are  
those: Quidam (saies he) Divinū Nu-  
men victimas & cruores ob puerilitatem  
in qua cum homines versabantur tolera-  
rit; Quid miraris quod eam quodq; que  
per Cytharam & Psalterium celebratur  
musicam tolerarit? The meaning is,

57. and 68. which to him are 56. and 67. Yea the Papists great Annalist *Casar Barronius ad annum Christi, 60. pag. 666. n. 37.* is constrained to acknowledge, partly because of that forecited testimony of *Justin Marigr*, partly because of another, which he cites out of *Augustine*, on *Psal. 32. to us psal. 33.* That Organicall Musick had no place in the Church either in *Justin Marigr* or *Augustin's* dayes. I like well *Barronius* cwn phrase, *ab ecclesiæ modulatione fuisse proscriptam*; That this Instrumentall Musick was banished out of the Church religious Melodie. The testimony of *Augustine* cited by *Barronius* is this. *Nonne id egit institutio in nomine Christi vigiliarum istarum, ut ex isto loco cythara pelleretur?* But *Augustine* hath as expresse a testimony a little after, which I thought good to adde; *Nemo (saies he) se conversat ad organa theatrica, quod ei jubetur in se habet, sicut alibi dicitur. In me Dominus votatus, que reddam, laudationes tibi.* That is, Let no man be take himself to shearecall organs, thou hast within thy self, O man, what God requires of thee, according to that which is else where said, *Thy vewes are upon me O God, I will render praises unto thee*, *psal. 56.12.* But what need I more? seeing *Bellarus. lib. 1. de bonis operibus, cap. 17.* Confesses; That *Organicall Musick* got first entrie into the Christian Church onely in the dayes of Pope *Vigilianus*, ann. Christi, 660. according to *Platina*: or, saies hee, if wee will credit *Almoynus*, lib. 4. *de gestis Francorum*: not until in the days of *Lodovicus Pius* 820 years after our Lord's Incarnation. *Nota secunda.* And, which is yet more, *Aquinas in secunda secunde quaest. 91. art. 2. sparet not to say*; That the Christian Church maketh not use of Psalters, harps or snab like instruments in praising the Lord. *q. 91. in art. 2. 2. q. 91. in art. 2. 2. q. 91. in art. 2. 2.* lest she should seem to Judaize. And *Cajetan* commenting on that place of *Thomas* observes, That the Chappell did not use *Organum* tempore *D. galli Musick* in the dayes of *Aquinas*. That doctrine of *Aquinas*, *Thomas* ecclesie, and *Cajetan's* observe thereupon needles exceedingly the latter and more superstitious schoolmen. But the more sober sort of papists themselves: as *Erasmus*, *Cajetan*, *Lindanus* and others, have lamented the prophanation of the worship of God, by their *Organicall & Theatricall Musick*, as serving more to tickle the senses with carnall delight, then to edifie the soul. In so much that *Saharez*, the *Jesuite*, a violent defendor of this superstition in his second tom. *de virtute et basi religionis lib. 4. cap. 8.* confesseth, That it is not used in the *Popes Chappell*, *Quia non tam gravis judicatur, because it favours not of such gravity*. If it favour nos

videlicet  
et Hosp. U.  
S. aliquoties  
magna cum  
admiratio,  
plurimes g.

emplis ext-  
entes, quam-  
primū dul-  
cis Organis-  
rum sonus  
cessasset: tā-  
ram devotione-  
num in ani-  
mis hominū  
concitarat.

gravity, why use they it in their Cathedral Churches? why is it at all permitted in the Worship of God, under the Gospell? I can commend no better paterne, to Christians under the Gospell, than the example of Christ and his Apostles, I find them singing Hymns and Psalms Mat. 26. 30. Acts 16. 25. and recommending vocall praises to Christians. That place is remarkable and apposite to the work of the day, Eph. 5. 18. 19. Be not drunk with wine wherein there is excesse ( a head distempered with wine is more fit to sacrifice to Bacchus, then to praise the most High God) But be filled with the Spirit, sure they have need of rich supplies and influences of the Spirit, who would be about this heavenly and Angelicall duty of praise ) Then he addeth, Speaking to your selves in Psalms and Hymns and spirituall songs, singing and making melody in your hearts to the Lord. A parallel exhortation to this, Col. 3. 16. Neither is that unlike, Jam. 5. 13. three words. But generally they agree, pray, Is any man merry let him sing songs. But no where doeth Christ or his Apostles, in the Gospell, commend Organical Musick. Ancient Christians, abounded in vocall praises, as witnesseth Ter-Bodius on the place.

Hierom. in Epist. 17. under the names of Paula and Eustochium to Marcella. In Christi villa et a rusticis, et extra Psalmos silentium est; quocunq; reverberante stramine leviter Alleluia deambulans. Sicut in missa organis se associant, et curva videntur vicim falso unitor; aliquid Davidis omnia. His etiam in bao Provincia carmina: hic in vulto dicuntur amatoria cantiones: hic passorum sibilus. Much singing here, but no word of Organ, Harp or Psaltery.

See Hippo. nian. U. S. Para. in I. Cor. 14. 7. From all this, it appears, that our soundest Divines have traced the footsteps of Christ, his Apostles, and of pure Antiquity, in disallowing Organical Musick, in the publick Worship of God, as appertaining to the old Leviticall pedagogie.

Quaker I. But to close the point, The belt Instrument wherewith any can

can praise the Lord, is a beleeving and spirite-<sup>ly</sup> enlarged heart, Making Melodie in your heart, Eph. 5. 18. Singing, with grace in your comment.. in psalmos. Mus- hearts to the Lord, Col. 3. 16. \* Hade this been cul<sup>o</sup> epift. dedicat. ante com- wanting; all the Musick which David made ment. in psalmos. Rivet. in E- with Harp and Psalterie, had not found ac- xod. c. 15. v. 21. Bodini in Eph- ceptance. I remember, Augustine in his Con- fessions, makes mention of very lively impres- sions, which he found on his spirit, in this pre- cious Ordinance of praising, in the Churc. Quantam steru (sayes he lib. 9. Confess. cap. Divines.

6.) in hymnis et canticis tuis. suavè sonanis Ec- clesia tua vocibus, commotus acri- ter? voces ille, influebant auribus Non vox sed votū: non chordula musica sed cor: meiss, et aliquabatur veritas tua in cor meum, et ex ea astuabat af- feitus pietatis, currabant lachry- \* AUGUST. lib. 10. Confess. cap. 33. Quum mihi accidit ut me amplius cant⁹ quā res qua canitur ma; et bene mihi erat cum sis. moveat, penaliter me pessare confitor.

Which I Englishthus, how did I weepe at the hymns and songs, at the sweet melodious voyces of thy Church? These voyces, did influence my ears; and thy truth was melted and dissolved into my heart: therēupon holy affe- tions did boyle within me, & tears did run downe, O how well was it with me then? The experiance of this melting of heart, which he had found in this divine Ordinance at his first Conver- sion, kept him afterwards upon his feet, when he was undet a temptation, to have altogether disfallowed vocall praises; hence, lib. 10. Confess. cap. 33. Cum ( saies he ) reminiscor lacrimas meas, quas fudi ad cantus Ecclesie tua in primordiis recuperationis mea- magnam instenti hujae utilitatem agnosco. That is, When I call to minde thes. tears which I shed at the Praiser of thy Church, about the time of my first recovery to the faith, I am made to acknow- ledge the exceeding advantage of this Ordinance. May not this reprove our spiritlesse, litlesse and formall way in setting about this heavenly dutie of praising? Ah have we not oftentimes vocem in Choro & mente in foro? Our voice in the duty, when our hearts are abroad, after a thousand vanities. But I must restrain my self; I am affrayed I have been to large on this fourth word, I will praise thee with the Psalterie, unto thee will I sing with the harp.

spiritus ex-  
entes, quam-  
primus dul-  
cis Organis-  
rum sonus  
cessasset: ta-  
ram devotionem in ani-  
mis hominum  
concitaret.

gravity, why use they it in their Cathedral Churches? why is it at all permitted in the Worship of God, under the Gospell? I can commend no better paterne, to Christians under the Gospell, than the example of Christ and his Apostles, I find them singing Hymns and Psalms Math. 26. 30. Acts 16. 25. and recommending vocall praises to Christians. That place is remarkable and apposite to the work of the day, Eph. 5. 18. 19. Be not drunk with wine wherein there is excess (a head distempered with wine is more fit to sacrifice to Bacchus, then to praise the most High God). But be filled with the Spirit, (sure they have need of rich supplies and influences of the Spirit, who would be about this heavenly and Angelicall duty of praise) Then he addeth, Speaking to your selves in Psalms and Hymns and spirituall songs, singing and making melody in your hearts to the Lord. A parallel exhortation to this, Col. 3. 16. Neither is that unlike, Jam. 5. 13. interpreters do vary in expounding those three words. But generally they agree, pray, Is any man merry let him sing songs, that by them the apostle understandeth But nowhere doeth Christ or his Apostle manner of spirituall songs, whether Eucharistick, Didascalique, Prophe- call Musick. Ancient Christians, abounded in vocall praises, as witnesseth Ter- Bodius on the place.

Hierom. in Epist. 17. under the names of Paulus and Eustochium to Marcella, In Christi villa iuxta rusticarum, et extra Psalmos silentium est, quocunq; rever- tisratoe frivolum non est. Alleluia deam- eritis. Studenti professor psalmis se associat, et curvatoe condens vicim falso vinitor, aliquid Davidicum dant. His sunt in huc Provincia carmina: huius uirga deo- sicut amatoria cantiones: hic pastorum sibilus. Much singing here, but no word of Organ, Harp or Psaltery. See Hippo. From all this, it appears, That our loudest Divines have traced man. U. S. the footsteps of Christ, his Apostle, and of pure Antiquity, in dis- Para in I. allowing Organical Musick, in the publick Worship of God, as ap- Cor. 14. 7. pertaining to the old Levitical pedagogie.

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Which I English thus, how did

I weepe at the hymns and songs, at the sweet melodious voyces of thy Church? These voyces, did influence my ears; and thy truth was melted and dissolved into my heart: thereupon holy affections did boyle within me, & tears did run downe, O how well was it with me then? The experiance of this melting of heart, which he had found in this divine Ordinance at his first Conversion, kept him afterwards upon his feet, when he was undet a temptation, to have altogether disallowed vocall praises; hence, lib. 10. Confess. cap. 33. Cum ( saies he ) reminiscor lacrimas meas, quas fudi ad canus Ecclesie eae in primordiis recuperationis meæ, magnam institui hujus utilitatem agnosco. That is, When I call to minde the tears which I shed at the Praier of thy Church, about the time of my first recovery to the faith, I am made to acknowledge the exceeding advantage of this Ordinance. May not this reprove our spiritlesse, lislesse and formall way in setting about this heavenly dutie of praising? Ah have we not oftentimes vocem in Choro & mensuram in foro? Our voice in the duty, when our hearts are abroad, after a thousand vanities. But I must restrain my self, I am affrayed I have been to large on this fourth word, I will praise thee with the Psalterie, unto thee will I sing with the harp.

I come therefore to the fifth and last word, namely the *Com-  
pellation*, which the Psalmist giveth to God: *O Thou HOLY  
ONE of Israell, &c.* Where, what ever had been his afflictions ei-  
ther by *Saul* before his settlement in the kingdom, or afterwards  
by *Absalom*, yet he vindicats the Lord and his holiness; *O  
Thou HOLY ONE of Israell,* As if he had said, What ever have  
been my sufferings & how wickedly so ever men have carried, yet  
*Thou O Lord art HOLY in all thy wayes, and righteous in all thy  
judgements.* It's the Lords peculiar Title, to bee called either  
absolutly *The HOLY ONE*, or with addition, as in my text, *Israels  
HOLY ONE*. He is holy 1. *essentially*; Holiness is but a superve-  
nient quality in Men and Angels, but holiness is the *Essence* of  
God, every divine attribute is his *Essence*. He is 2. *holy causally*,  
All holiness in the creature springs from him as the *Fountain*.  
He is 3. *holy exemplarlie*, He is the Paterne and Rule of all true  
holiness, *Be ye holy, as I am holy* 1. Pet. 1. 16. He is 4. *holy objec-  
tively*, Hee ought to bee served in holiness. He is 5. *holy emi-  
nentlie*, Exod. 15. 11. *He is glorious in holines*. Hee is so holy, that  
he cannot look on sin, except with an vindictive eye, Hab. 1. 13.  
Sin never got a good look from God, nor ever shall: fitly ther-  
fore is he called, *The HOLY ONE, & Israels HOLY ONE*, be-  
cause he sanctified all *Israell*, even the whol Nation federally, to  
be a Church to himself: therfore, Exod. 19. 6. they are called an  
*Holy Nation*, and among them he had many *Jewels*, *Choise Ones*,  
internally, inherently, and savingly sanctified; Among whom,  
*David* was an eminent one: well therefore was he styled by *Da-  
vid*, *The HOLY ONE of Israell*.

I have runne through the words of this verse in an expicatorie  
way, Time will not permit me to insist on the particulars, take  
therefore this generall doctrine from the wholl. It is not only law-  
full, but also dutie, when the Lord bestows signall mercies, on a person,  
or nation, to abound in praises to him. *The Holy ONE of Israel*,  
should inhabite *Israels* praises. If *David*, upon the foresight of a  
hoped for *Deliverance*, engaged so solemnly to blesse the Name  
of the Lord, how much more is it duty to praise him, when the  
*Deliverance* is already wrought. Wee have many precedents of  
the people of God in this: of *Moses* and *Miriam*, Exod. 15. of  
*Praying the Deborah and Barak*, Judg. 5. of *Anna* & *Sam. 2.* and many others,  
duty of the Surely these Lands have as much matter to blesse the Lord, as  
ever a people; if we had hearts to be about the duty aright. Af-  
ter

ter that Ahaziah, 31 King. 11. had cut off the Royal seed, and usurped the Crowne of Judah, for the space of seven years, one only young child, upon the breasts of the Nurse, having thorough the mercy of God, escaped the fury of that Bloode Diuynper. When at length, by the means of Zebudah the High Priest, he was Crowned, and the usurping Queen, received the deserved stroke of justice, it's said. v. 14. The whole Land rejoiced and blew with Trumpets. How much more have these Lands cause to rejoice in the Lord? who after such a barbarous and unparalleled Regicide, after such a labyrinth and maze of confusions, which within these few dayes, to humane reason appeared inextricable; who, I say, after all this, is letting the government of the Nations, upon the ancient foundations: and hath reduced our Native and Gracious SOVERAIGN to sit upon the Throne of his ANCESTORS It is promised as a great mercy, Jer. 30. 21. Their Nobles shall be of themselves, & their Governments shall proceed from the midst of them. It's a mercy, to have a native Prince, to rule over people, and not strangers. They have not natural affection, who do not wish it and rejoice in it. Were not the fundamentals of Christianity stricken at, in time of these late Confusions: and a standing Ministry together with Gospel Ordinances like to be overturned? And is it not a mercy, so to have the Civill Government settled, as all interests, both sacred and civil, may be secured? Who then can deny, but there is matter of rejoicing in the Lord? if we had hearts, to do it Christianly. But we have cause to be jealous of our owne hearts, lest the Lord be provoked, by our carnall deportment on such a day. It's my earnest exhortation to you, in the name of the LORD, (I have also warrant, to speak it, in Our SOVERAIGNS name, from his MAYESTIES Late Declaration,) that ye neither offend OD, nor dishonour your SOVERAIGN, by debauching your selves to day. Dear People, be afraid to draw on wrath to day, on the Lands, or on your SOVERAIGN, there is such a near relation betwixt Prince and People: that the one smarts often for the others sin. As the Apostle sayes Epb. 4.26. Be angry, but sin not: So I today. Rejoice, but sin not. Let forth your hearts, as much in rejoicing as you can, providing, yee guard against sin: As there is no small difficultie, to be angry, as not to go beyond bounds: so I beleive, it bath its owne difficultie, to get the heart rightly ordered in such dayes of rejoicing; that we be not carnall, but holy & spirituall, in the

Reasons why  
earnest pray-  
er should be  
offered with  
praises.

performance of the duty. Wherefore, That your hearts may be the better disengaged in Praising or Repaying, I desire you to joyn with it, that other necessary duty of Praying.

There be many Considerations to move us, to be much in holding up the condition of our Gracious SOVERAIGN before the Lord by prayer. This is 1. A duty laid upon all Subjects by the Apostle I. Tim. 2. 1, 3. I exhort, that Supplications, Prayers, Intercessions and Giving of Thanks; be made for all men, and particularly, for Kings & for all that are in authority. Ancient Christians were much in this duty, even under Heathen Princes, as witnesseth Tertull. Apol. cap. 39. Oramus pro Imperatoribus, pro Ministris eorum & persecutis. Pro Patria seculi, pro rerum quiete, pro more finu. On this last clause, pro more finu: Tertull. himself commenteth, cap 32. fas is well observed by Pawelius) Dam saith TERTULL, clausulam seculi precamer differri, Romana diuinauitate faventia. Were they so earnest, for the continuance of the Roman Empire, how much more ought we to plead with God for the perpetuity of the British Empire in his MAJESTIES Royal Line. 2. A spirit of Government, is a special blessing from God. Therefore we ought to be much in praying for it. SOLOMON was a very hopfull Prince, to whom many Promises were entailed; Yet O so earnest as DAVID is in prayer, for a spirit of Government to him, Psal. 72. 1. Give the King thy judgments. O God, and thy righteousness to the Kings son. 3. No men are compassed with greater temptations, then Princes and Great Officers. And therefore, They have the more neede of Remembrances before the Thron of God. 4. Who can be such Instruments of publick good, as zealous & godly Princes? And therefore wee ought to be much in prayer for them. And the rather 5. Seeing the Kings heart is in the hand of the Lord, on the waters of water. Else turneth it never soever he will. Prov. 21. 1. A believing Supplicant can have more influence on the heart of a Prince, shough many hundred myles from Court, then Contrivers, who are daylie admitted to his Presence. When that wicked Haman was suggesting bad counsell to that great King Assuerus, against the people of God; Mordocai's prayers defeated all Haman's contrivments: they influenced Abasuerus more then Haman's Court-solicitations. Believing Supplicants have power with God. Psal. 45. 11. Ask of me of things concerning my soul, & I will shew thee works of my hands, command me, Blessed be God.

God, he who heares Prayer, bath hearts of Princes, In his hands  
6. O what an unvaluable mercy is it, when Prince and Peo-  
ple, concurre harmoniously, each in there own sphers, to main-  
taine and promote the publick interestes of Iesus Christ in the  
Nations? O how sweet is it, when a Prince rules not only over  
the bodies, but also in the hearts of subjects. *Divines obserue*  
*upon that word, Rom. 13. 1. Let every soul be subject to the higher*  
*powers: that subjects obedience to their Prince, should be affec-*  
*cionat and cordiall, from the Heart and Soule.*

Ought we not then be much at the Throne of grace; That the Lord would bleffe Britaine & Ireland with these rich mercies, & that shoule  
of Galloway may be had in everlasting abhor-  
tency by all his Majesties subiects. Lastlie, Hath not the Lord been pleading a very bitter  
and long Controversie, with these Lands, & that in the view of  
the Nations round about? have we not then cause, to plead with  
MOSES, Psl. 90. v. 15. 16. 17. That the Lord, would make us  
glad according to the dayes wherein he bath afflicted us, and the years,  
wherein wee have seen evill. That the Lord, would make his WORK,  
appeare unto his Servantes: & his GLORY, unto their children, that  
the BEAUTIE, OF THE LAND our GOD, may be upon us, & that as  
Isaiah Prophecieth, cap. 60. 18. Violence may no more be heard in  
our Land, nor wasting or destruction within our borders, but our walls  
may be called SALVATION, & our gates PRAISE. For these things the  
Lord will bee enquired by us, to do them for us. Ezekiel, 36. 37. O  
that a spirit of Prayer & Praise wer poured out on hearts to day.  
Onely let me againe obtest you in the Name of the Lord Iesus,  
to beware of ransing, debauching and of what ever may indispose  
you to these two great duties of the day, Prayer & Praise.

I close all with that word of Benajah, concerning King SOLOMON, I. King. 1. 36. 37. After that Adonijah had taken the Throne  
by usurpation. Bathsheba and Nathan came unto David, who lay  
a-dying, regrating the matter; Whereupon David commanded  
Nathan & Zadok to anoint King SOLOMON: for said he, Solomo  
shall sit on my throne: him have I appointed to be Ruler over Israel and  
Judeah. Then said Benajah the son of Ichojada, Amen. The Lord God  
of My Lord the King say so too. As the Lord hath been with my  
Lord the King, so be he with SOLOMON; & make his Throne greater  
then the Throne of my Lord King David. So say I. As the Lord

Rob. Abbott  
lib. de sa-  
prema pot-  
tate Regis Praelett. 3. §. 2.  
Animale vocabulo requirev-  
detur Apostoli, ut non corporis  
tanund obsequium, sed anima-  
quod voluntatem et affectionem  
Principibus accommodemur.

A Granular  
tiny Circular  
fion.

was with King David, so be it with our Gracious S<sup>H</sup>E-  
R<sup>A</sup>IGN. The Lord make the Throne of KING CHARLES  
THE S E C O N D , greater then the Throne of either Da-  
vid or Solomon: greater then ever was the Throne of King  
CHARLES the I. or King JAMES the VI. then ever was the  
Throne of any Scottish, English, or British king. Let him be C<sup>A</sup>-  
R<sup>O</sup>LO MAGNO major, greater then CHARLES the great. Now  
to Him who is able to do abundantly above all that we can  
think, To the King Eternall, Immortall, Invisible, the onely  
Wise G O D, be honour and glory for ever and ever, Amen.

*Grata DEO ac REGI, nulliq*s* libertus unquam  
Responsura fono, Britonum Gens accimat Amen,  
Et Reboaturis geminetur vocibus AMEN.*

T. G. V. S.

